

Mr. POWELS [4]

Answer

(13)

To A Late

CONTITIOUS PAMPHLET

PUT FORTH BY

to Leading Quakers, viz. { John Vaughton
AND
John Feild.

In Which

ACCOUNT of a Discourse between Them and Him is here
ified, every Thing that is Material in Their said Book, An-
swered, and several Notorious Lies therein detected, to
the Just Shame of the Publishers.

ALSO

Counsel in the Conclusion of the Whole, to such that are the
Principal Leaders of the Quakers, or any that are Promoters of
Fundamental Errors.

WITH

Polary Discourse Touching the Imputation of Sin to CHRIST, and the
consonant Testimonies of Divines both Ancient and Modern about it.

Ignatius Martyr in his Epistle ad Trallianos.

*Adam vaniloqui, & mentis Seductores, non Christiani, sed Christum Mer-
& Canponantes Verbum Evangelii, qui venenum Erroris commiscetes
blandimento, sicut anomeli, ut qui biberit illum potus gustabilem sensum,
sine captus, in observanter Morti addicatur.*

re certain vain Talkers and Seducers, not Christians, but such as make
andize of Christ and his Gospel, who mingle the Poiton of their Er-
with sweet and pleasing words, as Vintners that mingle Honey with
Wine, so that he which drinketh of that pleasant Cup, being delighted
he Taste, is unawares mortally poisoned.

first in his own cause seemeth just, but his Neighbour cometh and search-
eth him, Prov. 18. 17.

London, Printed in the Year 1676.

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To the Impartial and Judicious READER.

THOU canst not be unsensible of those Volumnes (written by able Men) which have discover'd the Errours, Heresies and Blasphemies of these times, and many excellent Treatises in Print there are particularly, against that turbulent and incorrigible Sect, viz. Quakers; especially such, that have been compos'd by Mr. Hicks, Mr. Faldo, and Mr. Haworth, who have brought such things to light, that will for ever render the Quakers the most disingenuous People, that hath been in any Age whatsoever. The consideration of which discouraged me (knowing my inabilities) from attempting any thing of this Nature, and so thought to have slighted my Adversaries Book by Silence, being also well satisfied, that neither Christians, nor my Acquaintance, would give credit to anything the Quakers should say of me; but after mature deliberation, together with advice, I found there was a necessity to clear my self from those cross things, that they would have fain suggested to the World concerning me. Hereupon I betook my self to Pen and Paper, and at length at some time brought forth this little Script, which I submit to the Judgment of all indifferent Persons, that will be at the pains to understand the Occasion of the late Clamours, that divers of this vexations sort, viz. Quakers, have made about my self.

Some time ago, walking by the house of John Vaughton, I was perswaded by him to go into his House, who upon his Request immediately consented, (he being Related to me by Marriage:) and a little while continued thus friendly together, as afore-time we used to do; but at that time above all the rest we could not agree, arguing Pro & Con, till so much Fierceness broke forth, 'tis probable, upon both sides; and one thing occasioning another, I came to say, that Jesus Christ was a sinner, and yet no sinner; and further added, that he was the greatest sinner in the world, as I could make out; This he desir'd under my Hand, which I readily yielded unto (being unacquainted with the Quakers subtilty) for I gave it under my Hand only as a Thesis, to be made out by me at that time, and so no more of it, but when he had gotten it into his hands, he would not let me have it again, unless I would fully recant it; unto which I Replied, I should not, because I could

The Proverb is, Oculus & Fama non partiumtur jocos, A Mans Eye, and his good Name can bear no Jest.

To the Reader.

make it out, saying, that it was to be understood by Imputation, repeating the word several times over. A little while after he maketh copies of what I had given under my hand, and cometh to those Meeting-houses where I used to Preach, opposing me in a malicious reproachful manner, scattering those Papers amongst the People, up and down the streets, as Doctors Bills, wherein was written these words,

Jesus Christ was the greatest Sinner in the World, I Thomas Paine of the Gospel, Minister, affirms.

Yea, such was their exceeding great envy, that there was no stone unturned, or means unattempted, to take away my good name; For great was the pretended impulse of the spirit in them, that they could not be satisfied with disturbing me in London, but they came about twenty Miles into the Countrey in Hartfordshire, a Place where I Preach every other Lords Day, (out of pure love to souls, and not of love to lucre, as the Quaker falsely insinuates, and that these thirty years almost, only Charges defray'd, and that not till very lately) There these Quakers came three times together, scattering their Papers up and down in the Countrey, as before in the City, standing upon their For nes, upbraiding against me, telling the People, that if they follow their Priest, they would go to hell; And all this in the Afternoon before I came. I having information of it, I repaired to my place soon after then I intended, and made shift to get through the Crowd to the Pulpit beholding the Assembly in a great Confusion, which fill'd me with inexpressible grief, considering also my self to be but one, and they many and of such a sort of People, whose humors and subtilties I was not well acquainted with. I endeavored to silence them, telling them, that I had something to say to them, but still they prated to the people, venturing their heretical Notions, and drowning me with their Stentorian voice, that I could not have the liberty to Apologize for my self, though in my own place, People there being not so docible and ready to defend their Minister, as in London: these things coming together, provok'd Passion, (and not without cause,) as that I said to one of them, Sirrah, come down; And withal said to the People, Sirs, We must be forc'd to depart, (if we would not lose this Afternoon) for what shall we do with them, unless they are whip'd, scourg'd or put into the Stocks: And I avouch still, they deserv'd to be serv'd so, because we who would have serv'd God in the Ways of his Appointments, were scandaliz'd, upon the Account of that Confusion and Uproar which they

To the Reader.

they made, and we no wayes could help our selves. Nay, it is uncre^d
 able, unless you had been present. So rude, and so uncivil, were the
 carriage and actions of these Men, that one would have thought they
 came from a Bear-Garden, people telling them ever and anon, that the
 Lords day was not a day for such things to be debated, and they took
 the course whereby to win upon people. Yet notwithstanding all
 this, they would have their own ways, binding us to their
 Positives, Nay, one of them had such a brazen Fore-head, as to tell
 they would not go out of the place, unless I would dispute the Point,
 when I should Preach, or suffer them to declare their Testimony
 against me to the people. And then they would depart.

For I told them I dared not enter into a Disputation on the Lords day,
 y could at that time when I should Preach. If you will defend your self,
 about they, we will tarry till you have done Preaching. I still allegd^d an
 other conveniency of so doing, in respect of the day, and then of my inability
 not which without doubt would have been, if I after I had Preach'd
 the chance, had then engaged with all them that were fresh. The Assembly
 relating great for a Countrey Assembly, I was mov'd with compassion of
 Papist, and being loth to lose the opportunity of Preaching to them, I was
 upon willing to condescend to any probable way to please my Adversaries, and
 follow therefore told them that I would discourse the Point on the Monday
 on following, as soon in the Morning as they would, at which all the People
 soon consented, saying, It was fair, It was fair; yet unto this would not
 Pulpit Men yield, unless Articles were subscrib'd unto, after what man-
 ner the Disputation should be managed, and all this on the Lords Day,
 man which would have taken up our present opportunity, whereas I would not
 not we made any such Proposal to them about disputing with them my
 that if, had it not been pure Necessity, viz. to please the Adversaries,
 contented so we might not lose our present opportunity of waiting upon
 in would in his way, as we esteem'd; but such Roysters were they, that
 in my would have their own way in spite of our Teeth, in so much that
 their made us who were a great Assembly, to desert our Place, for
 Past would not get them out, unless (as aforesaid) we would have
 rrah, up'd them, and Scourg'd them, which were the occasion of my
 ore'd making those words; And after we were gone, two of these Qua-
 l'd we got into my Pulpit, and there Preach'd only (I think) they throw'd
 o the in the Cushion.

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To the Reader.

After this I was forc'd by reason of their defaming me, to put forth a Paper in defence of my self, Entituled, A Word to the Wise is enough; which I have here Inserted for the Information of such, that might not see the Paper alone. Since this, the Quakers put forth a Book against me, which is, That that I have Answer'd in the ensuing Sheets; And thus, Reader, I'll assure thee, thou hast a true Narrative of the Quakers Proceedings against me, which have been so irregular, boistrous and uncivil, that I never knew the like all my days, and could not have believ'd it, unless I myself had experienced it, and withal think, that never any one was more troubled with them as myself, during the time, and considering all other circumstances.

I do further declare, that the malice of these Men is so much against me, (for I know not what,) that I fear to go any where by my self, they have so dogg'd me, and follow'd me into all Places, and I am but a young Man, newly Arriv'd to the one and twentieth year of my Age and what should be the reason of their so assaulting me as they do, truly I know not; I never medled with their opinions, i. e. so as others have done, never utter'd any invective speeches against them, always till now had very charitable thoughts, especially of him that is now become my enemy, because I Preach the Truth as it is in Jesus, and will not conform to his ways.

I come now to the Doctrine of Imputation, being the thing in debate between the Quakers and my self; * and that which by them has been branded with all the ignominious Epithites and Appellations that they could give unto it, yet a doctrine so fundamental (that I would not for a world but that I did confide in, and upon it lay the whole stress of my salvation; and would to God that Papists, Socinians and Quakers would come to this before it be too late, for how many have strenuously argued against the aforesaid doctrine, that in the approach of death have chang'd their opinion about it. Now denying or gain-saying this being an error of pernicious consequence, I shall here consider according to my poor abilities.

This Doctrine of Imputation, (as I humbly conceive) includes and signifies two things, 1. Our sins reckoned Christs. 2. Christs Righteousness reckoned ours. That which I shall principally manage is the former, viz. Our sins reckoned Christs; And that I may briefly and clearly speak to this, (because 'tis for the unknowing in this Point, that I design this Discourse,) take me as followeth, and I hope 'tis according to Scripture, and the Sentiments of the Pious in all Ages.

That our Lord Jesus did undergo punishment, we have a full relation

* Mr. Pen calls it, A Doctrine of Devils. Beliar mine him'self after many Disputations about Justification, doth yet conclude, Tuus simum est, fiduciam totam in sola Dei misericordia & benignitate reponere. It is most safe to put all our confidence in the sole mercy of God. De Justificatione. 5. c. 7.

To the Reader.

thereof in the History of his Life and Death; all that I shall
 in the Defence of this great Truth is this, Either Christ died
 justly or unjustly; I mean, God the Father in punishing his Son, Act-
 therein either justly or unjustly; unjustly who dares to assert, justly
 who dares to deny; and if God inflicted punishment on his Son just-
 then of necessity his Son must be a peccant Person one way or other, i.e.
 a Sinner; If he was a sinner, it must be either inherently or impu-
 tatively; inherently he was not, imputatively he was, or else he could
 not have undergone punishment. Christ was accounted a sinner by
 wicked men, but this is not all, he was accounted also a sinner by his Fa-
 ther, or else his Father would not have dealt so severely with him as he
 did; why did such a Father deal with such a Son? what was the cause
 that a Person so innocent should suffer as he did? Secondly, 'twas
 (not his, but ours) had it not been for this, God had never sent his
 Son in Flesh, and then have punished him in that Flesh; as he did.
 Christ might thank Sin for all his sufferings, and lay all the evils which
 sustained in soul and body at its doors: Sin set his Father against
 him, Sin laid the Foundation of all his sorrows, Sin brew'd that bitter
 cup which he was to drink, Sin was the meritorious cause of all the
 miseries that befel him, 1 Pet. 3. 18. For Christ also hath once
 suffered for sins; so that Christ died, not only for an example, but for
 us, and that either for his own or for others; not for his own, I say
 again and again, which maintains the Purity of our Saviour, but for
 others, which doth not impeach his Purity; Christ was a Sinner by
 imputation and reputation, the latter of which the Quakers will grant,
 but the former they deny, both of which Divines do assert, viz. Christ
 the greatest Sinner in the World by Imputation and Reputation,
 and yet still not a Sinner at all inherently or actually; so that if it
 were not malice and envy in men, what need they misrepresent any one
 in the World for holding Christ to be a Sinner, when as they have what
 they seem to desire to have, viz. That Christ was not a Sinner inhe-
 rently or actually; Can any more be spoken in the defence of Holy Je-
 su than this; If I, or I dare say any of my Reverend Fathers a-
 brethren do affirm holy Christ to be a Sinner, it is then accordin-
 g to the import of those Phrases in Scripture, Isa. 53. 6. And the Lord
 hath laid on him the Iniquity of us all. Now in sin there is ma-
 lity and the reatus, the stain (or the filth) and the guilt of it; or
 guilt: There is in sin the fact, the fault and the guilt: the two for-
 mer are solely ours, but the third and last Christ was pleased to take
 upon himself: What is guilt but obligation unto punishment? if the
Or iniquity.

Holy

To the Reader.

*Jusciendo
penam, & non
Jusciendo
culpa, & cul-
pa delevit
& penam.
Aug. de Serm.
Dom. in Luc.
Serm. 37.*

Holy Jesus will freely put himself under that Obligation, what can be said against it? certainly that he might do, and yet (in himself) be as holy and innocent as ever he was, and neither be the Commisitor of sin, nor in the least defiled by it, (for the macula and the reatus are two different things) Christs sufferings we all grant are Penall; but how could they have been so without guilt; Guilt therefore he had not contracted but assumed; Punishment necessary presupposeth guilt, he first took the guilt upon him, and then the punishment.

2Cor. 5. 21. He hath made himself to be sin for us.

'Tis well known, those words, He hath made him to be sin, sounds more harsh, then if it had been said, He hath made him to be a sinner; There may be good in a sinner, for good and bad are sinners; but there can be no good in sin, sin is evil it self in the abstract, and therefore can admit of no good at all; Sin is the quality, Sinner the subject, both are bad enough, but of the two, the quality inherent is the worse; so that there is more in these words, He hath made him to be sin, then we are aware of. By sin here (I know) many understand a Sacrifice for sin, as the word Sin sometimes is taken, which I acknowledge to be a godly sense, yet that's not all; it notes also his voluntary susception of the sinners guilts. Thus Doctor Jacomb on the Place. I shall further add,

It methinks the Holy Ghost, choosing to term Christ rather Sin then Sinner, seems hereby to respect the magnitude and multitude of sins that were upon our Saviour, which the word Sinner could not so well comprehend as the word Sin.

1Pet. 2. 29. Who his own self bear our sins in his own body on the Tree.

He hath made him to be sin, i. e. He hath made him to be a sinner, & lay down- ham upon the place. He hath made him to be sin, i. e. (saith Trapp) upon the place. a Sin-offering, or an ex- ceeding sin- ner.

The punishment of them did he bear, surely the guilt also, or else I understand not how he should bear the punishment of them. Again, I know not any Medium more apt whereby to evince this truth, then consider- ing two things in this grand Sacrifice our Lord Jesus. 1. The meri- torious cause of his being a Sacrifice, viz. Sin, not his own, but his Peoples. This we have already touch'd upon. The other is the Sur- rogation and Vicegerency of Christ, our grand Sacrifice, i. e. He was a Sacrifice on our behalf; Christ substituted himself in the Sinners room, took our guilt upon him, and put himself in our place, died not only for our good, but in our stead, did undergo what we should have under- gone, vouchsafed to die that we might not die.

Now the Socinians and Quakers cannot endure to hear this. Oh how do they rally all their force, unite all their strength, set themselves with

To the Reader.

all their might, to oppose and beat down this great truth. To deny
 suffering in our stead, is to loose the Corner-stone of our Ju-
 rion, saith Mr. Flavel Serm. Gal. 3. 13. Yea, they which do
 ay it, saith Dr. Jacomb, are pernicious Gospel-destroyers.
 suffering, dying, satisfying in our stead, room or place, is e-
 by all as the sum of Gospel-Revelation, the great Article of the
 faith, the main prop and foundation of a believers hope. And
 observed by our Divines, who assert the Vicegerency and Sub-
 of Christ in his sufferings; that all those Greek Particles
 we translate [for] when applied to the sufferings of Christ, do
 the meritorious, deserving, procuring cause of his suffering. Thus
 10. 12. He offered one sacrifice $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\sigma\mu\epsilon\tau\epsilon$, for sins,
 3. 18. Christ once suffered $\pi\epsilon\pi\iota$, for sins, Rom. 4. 25. He
 delivered $\delta\iota\alpha$, for offences, Matth. 20. 28. He gave his life a
 $\delta\iota\alpha$, for many. Christ suffered for us, i. e. in the stead,
 and place of us. So that it is evident, as Christ suffered in our
 stead, took the guilt of our sins upon him, he was the greatest of sinners,
 particular sinner having only his own sins to answer for: but Jesus
 Christ, (though he had no sin of his own) yet he had all the sins of the
 world laid upon him, and so he has more to answer for then any parti-
 cular sinner; and therefore in that sense is the greatest of sinners, be-
 cause Scripture alloweth, viz. those three, Isa. 53. 6. 2Cor. 5. 21. 1Pet.

Something of this truth may be shadowed forth by this Plain Simile.
 John Vaughton should engage himself for the greatest part of the
 debtors in the World, and is accepted for their Surety, may not he
 be justly reputed the greatest Debtor, because he assumeth their
 debts unto him, though he never contracted them. I shall leave my
 debt to apply it, because I will not be tedious, I shall only hereunto
 what Divines ancient and moaern have said about this same
 (n) Chrysostom, Him that knew no sin, saith the Apostle; Him
 was Righteousness it self, he made sin, that is, he suffered him to
 be condemned as a sinner, and to die as one accursed. The like have
 Decumanius, His Son being Righteousness and Holiness; He made
 that is, he suffered him to be crucified as a sinner, and as a guilty
 man: so likewise on Heb. 9. ult. He further saith.

Christ was very much a sinner, as having taken upon him the
 sins of the whole world, and made them his own.

Testimonies
 of the Fathers,
 that Christ
 was made a
 sinner for
 us.
 n $\tau\iota\mu\acute{o}\nu$
 $\gamma\ \sigma\upsilon\tau\alpha\ \alpha\ \mu\alpha\rho\tau\acute{\iota}$
 $\tau\iota\mu\acute{o}\nu\ \epsilon\sigma\tau\iota$
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 $\tau\ \nu\alpha\ \chi\epsilon\iota\ \chi\epsilon\iota$
 $\gamma\ \alpha\delta\ \iota\ \alpha\ \nu\ \epsilon\iota$
 $\sigma\tau\epsilon\ \sigma\omega\psi\alpha\ \delta\eta\tau\iota$
 $\tau\alpha\iota$

To the Reader.

Bishop Downham quotes *Thophilaft* and *Theoderet* for the purpose. *Augustin* interpreting those words of *Psa. 22. v. 1.* according to the Translation of the Septuagint and the Vulgar *L. Verba Delictorum meorum : quia nostra peccata sua reputat.*

He saith the words of my sins, because our sins he reputed his own; and again on those words *Psa. 38. 7.* Because of mine iniquity, for as he was made subject to the worse, that he might deliver us from the curse of the Law; so he professed himself sinner, who bore our sins, and on these words, (*Cogitabo pro peccato meo*) Christ's sins are the sins of Mankind. *Peccata Christi, humana delicta sunt generis.*

Thus you see how many favours these words, (Jesus Christ a sinner or the greatest of sinners) in that sense that I mean. Some say according to Scripture that he was made sin, that our iniquities were laid upon him, that he was an exceeding great sinner, that his sins were the sins of all Mankind. That there was a voluntary susception of our sins. That holy Jesus suffered in our room, which is the sense I import of my Possession. See it further confirm'd by Later writers.

Luther on Gal. pag. 136. Christ took upon him the Person of a Transgressor, and therefore must be hang'd. Treatise of Justification, § 5. c. 1. sect. 7. These words, (Jesus Christ was the greatest sinner in the World) well known I came from Luther, that famous Reformer of the Church, and since him others have made use of it, as I will instance in a few.

That famous Gospel-Preacher Mr. Jeremiah Burroughs, in his Book, Entitled, (Christ's Invitation of Sinners to Rest,) says the same, quoting Luther for it. That Orthodox Bishop Downham says the same, quoting many for it also.

Doctor Roberts on his elaborate Treatise about the Covenant with God, hath the same expression page 1609. Mr. Flavel in his Entitled Fountain of Life, 74. Hath these words.

He could not have suffered or dyed by the Father's Hands, he not been a sinner by imputation, and in that respect as (Luther speaks) he was the greatest of sinners.

The Church of Riches by Christ's Poverty, pag. 12.

Doctor Jacomb upon the Romans tells us also, that Christ took upon him guilt of our sins upon him, and then bore the punishment, p. 10. Doctor Sibbs also hath words to the same effect. He (Christ) took upon him guilt as far as guilt is an Obligation to punishment.

To the Reader.

Anthony Burges has also these words, For he (Christ) could Treat. of Justif
a Sacrifice for sin, or be a Surety to expiate it, if it were not
on him, and he reputed of us so in his sufferings, though in
of holy and unspotted: so that as it is with us, though we
the imputation of Christs Righteousness, yet inherently we
alth, and the remainders of corruption; so though our sins
imputed unto Christ, yet inwardly and inherently he was ab-
solutely holy and innocent. Diodate upon 2 Cor. 5. 21. hath the His Anno

ere are many more that I might here insert, were I furnished with
but these I suppose may suffice.

at other Point touching the Imputation of Christs Righteousness to
hath also been ever owned in the Church, and he that denies it must
requently overturn the Law, the Gospel, and the Satisfaction of
it; but this I am not call'd as yet to vindicate, and therefore do
my Reader to those men that have treated largely of it in their
ises of Justification.

READER,

Thine to serve thee,

THO. POWELL.

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Mr. POWELS Paper, put forth in defence of himself, upon the *Quakers*, first Aspersing of him with Blasphemy, is here Inserted, that every *Judicious Reader* may judge whether it needed any Answer, but only that the *Quakers* had a Mind to have the last word: though it was a Lie,

A Word to the Wise is enough

OR,

Whether this Position, *Jesus Christ was the greatest Sinner in the World*, as is in this Paper held forth, be Blasphemy.

ESUS CHRIST was no Sinner actually, i. e. He committed no Sin; He was neither guilty of Original Sin, Blamish, nor actual Blot, but was Holy, Harmless and Undeified, separate from sinners, Heb. 7.26. 1 Pet. 1. 19. Yet as he suffered in Room, took the guilt of our sins upon him; He was the greatest Sinner; One particular sinner having only his own sins to Answer for.

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for : but Jesus Christ, (though he had no sins of his own,) yet he bore
all the sins of all the Elect laid upon him, and so he had more to Answer
for then any particular sinner; And therefore in that sense is our
greatest of sinners, being as Scripture alloweth, Isa. 53.6. 2Cor. 5.21
1Pet. 2.24.

Whereas John Vaughton and some other Quakers have cast such ke
of Papers up and down in City and Countrey, with a design to asper
Thomas Powell Preacher of the Gospel; the said Thomas Powe
thought it convenient to give the World this satisfaction, that those
these words above-mentioned, Jesus Christ was the greatest Sinner
the World, were given under his hand to John Vaughton Quaker; y
that was his sense, and is his sense still, scil. by Imputation, and was r
peated by him several times, even before and after he had written the
words, is Witnessed by Thomas Bye an Apprentice seven years to t
said John Vaughton, and who was then present when this Discourse w
agitated between John Vaughton and Thomas Powell, which take
the calumny thrown upon Thomas Powell by the Quakers, and they
Christians still made good.

What Mr. Thomas Powell Preacher of the Gospel ha
said in his own Defence, I Attest to be Verity.

THOMAS BYE.

Thus. Reader, I have given thee my sense upon my own words
which privilege every man hath, and my words in their explaine
sense considered, are I am sure so sound and Orthodox that none bu
the bold Socinians and the silly Quaker would gainsay it.

But seeing that my Adversary has cavil'd with this same Paper
of mine, in his pretended Answer thereunto, I shall consider in th
first place that, and then his whole Book, which he styles, *A Vindica
tion of Jesus Christ*.

First, I begin with his pretended Answer which you will find
page 7. stuff'd with notorious Lies. He tells the World that I hav
abused my Witness. Wherein I pray ?

John Vaugh-
ton's Lies no-
torious.

Now Thomas Bye hath since this Paper was Published, declared
the Presence of several Persons, that T.P. did not speak nor mention th
word Imputation, before he writ those words, so that the World m
see that he hath abus'd his Witness.

Lye L. Now Reader, If John Vaughton had been a Christian, h
would have done like a Christian, i.e. done me right, by acquaintin

et he *h* world, that though *Tho. Bye* denied the word *Imputation*, as
As *spoken* by me before, yet he denied not but that it was spoken by me just
is *as* it was written, nay, he believes a hundred times before ever we
Dr. 5. *is* *from* one another. Again, I can produce the Original that I
is *under* *Thomas Bye* his hand, which is as I have inserted in my
which *keeper*, scil. That the word *Imputation* was repeated even before, and
as *spoken*; but since my *VV*itness has called to minde, that he cannot remem-
Power that I had the word *Imputation* before, yet he doth not say *Possive*-
thou that I had not; whereas *John Vaughton* relates thus,
inner Now *Tho. Bye* hath since this Paper was Published, declar'd in the
er; presence of several Persons, That *T. P.* did not speak nor mention the
was *word* *Imputation* before. So that you may see what a flagitious Re-
en *tho* for this Quaker is; but see further of his Impiety.
is *to* Lastly, *Thomas Bye* my Witness to clear me from this cruel As-
se *in* *tion*, viz. A Lie, (which I would not be guilty of for a world)
take *th* here set his hand, that though (since he has considered) he can-
they *not* remember I had the word *Imputation* before, yet I had his hand
erely and voluntarily from him, to what I have said in my own de-
nce.

el *ha* The Result of all touching the abusing of my Witness, you see,
RE. *ow* *fain* would this confident Quaker have fastned it upon me; but
shall *forbear* my corrosives for his lying, till I have particulariz'd
word *em* all.

aine *Lye* 2. *John Vaughtons* other Lie is in p. 9. wherein he maketh use
he *bu* *Mr. Faringtons* name, telling his Reader, that he said I was a Liar,
deny'd also. *Mr. Farington* acknowledgeth that I was mi-
aken, in that I said the word *Imputation* was in, and was not, for so
n *th* *understood* me, and so he told my Adversary: but that he said I was
ind *Liar*, and had told many Lies about it, he denieth, and further saith,
nd *quakers*, who think no pains too much to scrape in the Kennels and
hav *Dungbills* of mine and his Brethrens infirmities, so have dirt to cast
on *us*.

ed *Lye* 3. *John Vaughtons* next Lie is his charging *Mr. Farington*
n *th* *a* *Lies*, for so it is in effect, in that he chargeth *Mr. Farington* with
m *reach* of Promise, whose Fidelity in Point of Promise, I shall make ma-
ifest, by transcribing my Adversaries own words. And that he should
Preach in his Meeting-House till he had Publickly condemn'd it.

Bu

But Now *John Vaughton*, thou knowest, and besides thee, an assembly of people, that I condemn'd them in a Sermon, and now this time These Words (*Jesús was the greatest Sinner in the World*) as thou in thy ignorance took it, viz. *That he was a Sinner Actually*. I pleaded as much for the Innocency of my dear viour, as thou pretendest to do. My Text was at that time, 2. 5. 21. Which fitted the sence and scope of my Position. *knew no sin*. i.e. Experimentally, he felt no sin in his own heart, he acted no sin in his Life. But otherwise he knew fully what was, he knew well the effects of it, Say all Expositors upon place. He was made sin for us, as he was made a Sacrifice for the Sin-Offerings in the Old Testament were called sin. *was made sin*. i.e. By Imputation, &c. Sins were charged upon him. This, and such like was the whole matter of my Sermon Preached at Mr. *Faringtons* Meeting-house, and elsewhere, which satisfied both him and others, but if I had meant no otherwise by my Position then what thou wouldst fain suggest to the poor people do assure thee thou wouldst have found Mr. *Farington* as good as word that way as well as this.

*Thamierus,
Bezæ, Byfield
& Grotius in
1806*

When I say, the Quakers are no Christians, I mean their principal Leaders, not all their followers, for I believe there
Lye 4. Another Lie, that I charge Jo'n Vaughton with is, in that he denieth the Quakers to be no Christians, saying that has been proved and shall still be prov'd when they please. To illustrate this, is but lighting a Candle at noon day, &c. For has not the late Ingenious Mr. Hicks, undertaken to prove them heterodox, both in principle and practice, and they are dumb, being conscious to themselves that they are no Christians.

Lye 5. The fifth Lye, he is his denying that to be their principle which they have so often Declar'd, viz. Christ dying only as an Example, and they do talk of Redemption, but this Redemption is of the Seed, which Seed is Christ, so that Christ came to Redeem himself, of which you may read with satisfaction in Mr. Hicks Dialogue.

minate them.

Thus thou seest, my Friendly Reader, what a Brow of Brass my Adversary has in laying his Brut at my Door, and yet it seems to me my Adversary, (as I have of late understood) is accounted a great Prophet amongst the *Quakers*, but I am sure he is a lying one, as may be prov'd by the Catalogue of his Lies here inserted, and by an

instance, which I shall here acquaint nader with, and I
w it will make him smile.

The same Quaker, John Vaughton by name pretendeth (upon
having those words above-mentioned under my Hand) to be
of God to reprove, or (as he phraseth) bear Testimony a-
gainst me in the Countrey as well as in the City; it happened that
when he came into the Countrey, which is above twenty miles
I was then at London, and he came to the place where I Preach,
then there was neither Preacher nor people, I being there but
for a Fortnight. Surely, this man will do more to Reve-
lations, if he doth who will believe him, than that he hath been the
wile fool hitherto, and by the Father of Lies was sent upon a shev-
Errand.

Now thou false Prophet who hast censured me, what shall I say
I have prov'd thee guilty of such wilful studied Lies; Thou
call'd me a Liar, but I have prov'd thee one; And therefore in
the Name of my great Lord and Master, I do Pronounce thee Ac-
cused; and that if thou repentest not, Thou shalt be damned.

Come now to my Adversaries Book, as it declares his ability John Vaugh-
in the Defence of several Tenets among the Quakers. I have tent Pam-
in general to say of it, abstracting what is there written from phlet scilicet:
ontologies, vain Repetitions and other Impertinencies; the mat-
ter of it may be contain'd in a Nut-shell; but seeing that I have
Pen to Paper, I'll answer it more particularly. I shall first con-
sider the Title of his Book, which is this, *A Vindication of Jesus
Christ the Immaculate Lamb of God.*

I admire the confidence of this Man, how he dares to stile his
Book *A Vindication of Jesus Christ*. If he had not been a Quaker
were something, but forasmuch as thou art a Quaker, and talkest of
indicating Holy Jesus, Lay thy Mouth in the dust, or how darest
thou to Vindicate that which thou dost not hold. A Vindication of
Christ, I can't believe it; thy title is only a colour, a pretence, a
net, whereby thou mayst allure souls to swallow down thy poi-
sonous errors; but notwithstanding this, my Adversary perhaps
will reply, He and all his Friends own Christ; I answer, so thou Friends, i.e.
thy Friends will say of every Principle in the Christian Religion; Quakers.
I own this, and you own that; and by this Engine it is, that the
evil makes use of you to prevail upon poor souls, whereas Persons
that are able do by a diligent scrutiny finde out your lies, absurd
reasonings, fallacies and specious pretences.

Reader, Give me leave to tell thee this, The Quakers owning Christ; or any other principle of the Christian Religion, is no other than a meer mystical Romance. They acknowledge such a Christ as un-Christ's Christ. They deny him to be God and Man in Person. They deny Christ to be a distinct Person from the Person of the Father, and they deny him also to be a distinct Person from any of his Members; For proof whereof see what I have Quoted out of their own Books.

Geo. Fox
great Mystery.
p. 2. 6. spoken
in the presence
of Mr. Hicks
and several
others.
G. Whitehead
Diph. p. 13.
G. Fox great
Myst. 266.

Gods Christ is not distinct from the Saints; I know the beginning and date of thy Christ Jesus Christ, a Person without us, is not Scripture-language, but the Anthropomorphites and Mugletonians. there be any other Christ but he that was crucified within, he is the Christ. And he that hath not this Christ that was risen and crucified within, is a Reprobate; Though Devils and Reprobates make a talk of him without. It would have better become thee John, to have Entituled thy Book thus, No Christ but Conscience, and in this thou wouldst have been true to thy principle, for we know, that that Christ which thou in thy Book vindicatest, is Conscience, Light within, not Jesus Christ God-man without us. no marvel why the Quakers can't understand how Jesus Christ should be a sinner by Imputation. how Jesus Christ should be born of a Virgin, be made a curse for us, when they kill by Christ's derstand Conscience.

Reader, if thou believest that this Discourse, passed between John Vaughan and I, thou must value his memory then at a high rate, but I am apt to think, his memory is as fallible as yours and mine, though he had the confidence to tell me that he was perfect.

The next thing which I would take notice of in my Adversary's Book, is a Discourse that he saith past between him and I, which avouch to be seigned; save a passage or two.

He relates this as our Greeting one another, viz. *Thou Quaker bold damnable and erroneous doctrines.*

This is true we all know: but that I saluted him thus, or such kind of words by way of greeting, is another of his Lies. he knows we friendly saluted one another: Reader, most of this Discourse is fictitious, both in its dependence and in its matter, a might instance diversly, but I shall only in this. He brings me to speak as followeth.

T.P. *There are none perfect who are not free from temptations.*

J.V. *Christ Jesus was tempted, was not he perfect?*

T.P. *He was the greatest sinner in the world.*

J.V. *Who was the greatest sinner in the world?*

T.P. *Christ Jesus was the greatest sinner in the world.*

Note, he maketh my saying these words, viz. *Jesus Christ*

greatest sinner in the World; to follow upon his saying, *Christ was tempted, was he not perfect?* whereas he knoweth, (if he would but appeal to Conscience, *The light within*) that he wronged me much, because the occasion of these words dropping from me in a discourse between him and I, touching the Imputation of his Righteousness to us, and our sins to Christ.

Another thing that I shall take notice of in his fictitious Discourse, is bringing me to speak again as followeth.

T.P. What do you own Revelations in these days?

V. Yes, we do own Revelations in these days.

T.P. Then burn the Bible, &c.

This Reader, is also another of his Lies, and Mr. By my witness I also Attest, That as far as he remembers. Said no such word, *Away with the Bible*, which was the words I spoke I very well remember, implying thus much, if Revelations were so ordinary and common as he talk'd of; there was no need then of the written word. Cast thy eye, my Reader, upon the Margin and then about Scripture light and Revelation-light, take my Advice as followeth. That most famous Book of that Worthy Divine Mr. William Edge of Tarmouth, entituled, *Scripture-light the most sure Light*, compared with 1. Revelations and Visions. 2. Natural and supernatural dreams: 3. Impressions with and without Word. 4. Light and darkness within. 5. Divine Providence. 6. Christian experience. 7. The Reason. 8. Judicial Astrology.

It is a Book worth its weight in Gold. I would not see any Christian to be without it, for I know it will raise their esteem of the Scripture, and so long as People do but reverence the Scripture that veneration it deserves, they shall never turn traitors, or be overturn'd with any error. The last thing that I take notice of in my Adversaries Pamphlet is as followeth.

Then a young Man of T.P. his Hearers ask'd this Question, *Seeing you are but a People of about twenty five years standing, and say that your way is the right way, what became of the People that were before you were a People?*

Thomas Powel takes upon him to answer it in the name of the makers thus, *They (said he) believe they are all damn'd.*

To do that which hath bin sufficiently don already, I forbear, therefore shall not discourse here largely about Scripture and Revelation which offers it self so rarely to me, being that which was between my Adversary and I. The Quakers do Grines have been discover'd and confuted by those who know them better then I, viz. Mr. Hiskes, Mr. Faldo, Mr. Raworth. I only answer him as to some of his own lies, that he fathers upon me, I

This he imputes to my mallice and envy, if he had imputed to my Judgment, he would not have been mistaken. I do here gain avouch that one of the *Quakers* principles is, that all excommunicates should be confounded and damn'd, which principle theirs I learn from an undeniable consequence that resulteth from several Phrases scattered up and down in their own Books, as their way is the only way, which if it be, then this Consequence

Other here follows, all that approve not what they do are damn'd. (4) At time I have but one *Quakers* book in my Study, Entitul'd a *Catechism* for little children, put forth by G. F. A great Leader among *Quakers*, and in it I find this to my purpose, p. 13.

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Quest.

Father, are Jews, and Gentiles, and Christians, that do not believe in the light which doth Enlighten every man that cometh into World, all out of him who is the Light, the Life of men?

Ans.

Yes, Child, saith the Father to it.

Many more passages (were it not for wasting of good Paper might I transcribe out of that hellish Book, I beseech you, who Parents, to get other kind of *Catechism's* for your children, for principles contain'd in G. F's *Catechism*, are principles that the Devil of hell hath hatch'd, ergo, They are Soul-damning.

For a further confirmation of my assertion, I would desire Reader to see Mr. *Faldo's Key*, which will interpret many of *Quakers* Words and Phrases, as followeth.

Publicans and sinners, i. e. All that are not Quakers.

The Royal Seed, i. e. Christ and every Quaker.

Sons of God, i. e. The Quakers only.

The Synagogues of Satan, i. e. The Assemblies of any sort of people for divine worship who are not Quakers. Cum multis aliis

For a perfect confirmation of my assertion, viz. That the *Quakers* do hold that all who dye not in belief of their principles shall damn'd. See in this ensuing Relation, which I shall stand by.

Once a Maiden Acquaintance of mine, was courted by a zeale

Quaker

Quaker, who during the time he was Sutor, had prevailed with her to go with him to hear his Friends. *S. i. Quakers*, and that once or twice, at last he demandeth of her how she lik'd them, she answered worse and worse, which occasion'd him to break off from her, and withal to say that if she heard any other, she would certainly be damn'd.

I know not any thing else in his fictitious discourse, that requires answer. I have consider'd every thing that I judg'd Material, as to his opprobrious terms scatter'd in his Book, viz. Minister of the Power of Darkeness, Enemy to God, &c. I look upon as below my self to take notice of, and if so be I am account'd a Blasphemer by such who are the greatest Blasphemers in the World, I shall rejoice, knowing that it is one Note and Character of false Prophets, to cast dirt, filth and Reproach upon the true.

In the Postscript of my Adversaries book, I find him to be offend'd at such expressions in my prayer, a. (I believe) will record his heterodoxy to posterity, and spoile him I am sure for a Gospel Minister, notwithstanding his crowing Divinity of late, our best duties are Fly-blown with sin, and best performances are Bed-ridden. These words (It seems) do stumble the Quakers much its no marvel, because they hold perfection to be attainable, but let these imaginary Perfectionists, boast as they please, we know that such who are Christians understand these Phrases well, unto whom they are so acceptable that I need not enlarge any further. As to the other Expression,

We must have no dependency upon Christ within.

I say so still, i. e. As the *Quakers* understand it, and do say that our hopes of Salvation must hang and depend upon what Christ God-man without hath done without us.

I do find also that my Adversary has lin'd his book with many excellent Texts of Scripture, unto which I shall only say this. A poisonous Pill is never a whit the less poisonous, because 'tis guilded over with Gold; nor a Wolf is never a whit the less a Wolf, because he hath put on a Sheep-skin; nor the Devil is never a whit the less a Devil, because he sometimes appears like an Angel of Light. So neither is *John Vaughnons* Book, any whit the less an Erroneous book, because of Scriptural Phrases and Sentences.

I come now to the Conclusion of my Adversarys Book, which you have in these words,

Lie

Let Thomas Powel (and all others to whom these Lines may come) know, that our Owning and Preaching Christ within, as the holy Apostles did, doth not at all gainsay or oppos. Christ as he was Manifest without in the dayes of his Flesh; for we have a Dear and Honourable Esteem unto our Lord and Saviour Jesu Christ, in all his manifestations, both within and without; and he who professeth and talks of him only or wholly without, denying him any place within Man, is a Deceiver and an Anti-Christ.

Unto which I answer briefly.

I confess the words as they lye in themselves are good, but notwithstanding this fairness, I smell a Quakers Rat in it, and do avouch that what they say concerning Christ without is a meer Equivocation in short, by Christ without they mean only this Christ in you without me. This my ingenious Reader is all they mean by Christ without, and should they deny this, they must be faine then to deny what they have said in other of their books. So by this you may see by what means the Quakers do entangle poor silly souls, viz. By a seeming approbation of every principle pertaining to the Christian Religion.

The Conclusion wherein is contained in brief, Seasonable, Soul-Affectionate, and good advice unto the principal Leaders of the Quakers or any that are promoters of Fundamental errors.

Sirs,

You are the most injurious of all, because by owning of errors you prejudice your selves, and by propagating of errors you prejudice others. Oh the precious time, strength and spirits that you spend in advancing that which you shall be no gainers, but losers by, you are the greatest Engineers that the Devil hath, for persecution and heresie has been the main Engine, whereby that Prince of Darkness hath endeavour'd to undermine Religion. Persecuters touch the body, but such that are Enemies of Heresie touch the soul. Persecution with Saul kills thousands, but Heresie with David its ten thousands. Persecution is the arrow that flies by day, but Heresie is the Pestilence that ragerh in the night. Persecution is the Pruning-knife that loppeth off the Branches of Religion, but Heresie is as the Axe which is laid to the Root of the Tree. Persecution is the Dragon that drives the Woman into the Wilderness, but Heresie is the Beast that speaks Blasphemy. Persecution began in Nero a Tyrant, but Heresie began in Simon a Witch, Persecution began about 60 years after Christs Ascension, but Heresie im-

mediately after Christs departure, about the Sixth year of Caligulas Reign. Persecution is the wild Boar of the Forest, Heresie is the little Fox that eateth the tender Grapes..

Oh ye fals teachers, speak nor write any more that which is erroneous, can't you be content with deceiving your own souls, but you must deceive others too. O profligate, flagitious wretches, that must rub your hands in the blood of souls, that you can't go to bed alone, but you must have company with you, that you must put a Cheat not only upon your selves, but upon others. If ever you are saved it must be by fire. Spair your pains, cost, and charges, make much of time ere long it will be no more, spend no more of it in erroneous Exhortation. Acknowledge your selves Lying Prophets, confess your faults and errors, God is Faithful and Just, so forgive and cleanse from all unrighteousness. Call home your Devilish Pamphlets and Books, Recite what you have written and said, Now you may and you shall do well, ere long you must, but space shall go ill.

Not only damage of soul accrues by such kind of service, but also the thing aim'd at shall never come to pass. Veritas vincit, Truth at last will Triumph, it shall never be wholly Eclipsed, and therefore all your attempts, (O ye Promulgators of Error) will be but vain. I trust in God that truth will never go out of this Land, notwithstanding the specious pretences of truths Enemies, though their books are publish'd abroad, having fair Titles in their fronts, and promising fair, I say in their Title pages, yet some piercing eyes there are that (with facility) perceiveth the Croaking Toads, and crawling vipers that swarm therein, and causeth them immediately to die the death. Oh that the consideration of the vileness of the service, hurt of the soul, and impossibility of effecting what in error is designed, might prevail upon these poor men to proceed no further, for though they are the Leaders of a great many to hell: Yet they will be as unable to bear the heat of hell as others.

Men and Brethren according to the Flesh, weigh these things seriously, and then tell me whether hitherto ye have not been the servants of the Devil and your own humours. That all our infamous hererodox teachers, may become famous orthodox teachers hath been, Is, and shall be the earnest Prayer of him who is an earnest well-wisher to all your souls,

POSTSCRIPT.

IF so be any of my Adversaries shall return an Answer hereunto, though I know not unto whar; I have been so faithful in what I have written; yet if they do, I expect, and also every Judicious Reader, that in the first place they clear themselves of those notorious Lies and Forgeries that I have charg'd them with, or else manifest repentance for the same, in making confession thereof unto the world; and then I presume we shall be satisfied. If they say any thing in the defence of their Principles, I expect that it be pertinent, and then I shall do according as God may direct; If impertinent, as they use to do, any competent Judge will then discern what a ridiculous Sect the Quakers are, and the badness of such a cause, that is said to be supported, either by nothing at all said in the defence thereof, or if any thing is said, it is in pertinent, irrational and absurd. In the meantime I leave this to their consideration, advising them to take heed what they do. For Mr. Hickin is my Presence, and the Presence of several others, at my Meeting in the Countrey, offered to prove their Religion a Cheat, and moreover hath promised me to do it at any time, with any one Person that they shall Assign.

Thos. Powell.

What Occasion there has been for my Name in this Book, I Approve

Thomas Bye.

FINIS

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